



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

to the believer in Christ, conscious, however, that he is still in a measure subject to the power of the flesh by reason of the imperfection of his fellowship with Christ, there is possibly more to be said; though even here the arguments by which Feine endeavors to exclude the possibility of these verses describing or including the experience of a man of high-minded moral earnestness seeking righteousness under law are characterized, as in his exposition of the term "law," by a rigidity of definition unjustified by usage.

But no dissent from Feine's view on the larger matters of which we have spoken, or from his interpretation of specific passages, in many of which he seems to us to be more acute than judicious, can prevent our recognizing in the volume as a whole the work of an able expositor and a valuable contribution to Paul's theology. Only through the adoption of the genetic method which this book well illustrates is biblical theology to accomplish its important task.

ERNEST D. BURTON.

THE UNIVERSITY OF CHICAGO.

DIE PREDIGT JESU VOM REICHE GOTTES. VON JOHANNES WEISS.
Zweite Auflage. Göttingen: Vandenhoeck & Ruprecht,
1900. Pp. viii + 214. M. 5.

THIS second edition reaffirms the positions taken in the pamphlet that constituted the first edition (1892; pp. 67), but presents a much more complete statement of the grounds for them.

The author's main contention is that Jesus' conception of the kingdom of God was exclusively eschatological. He supposed that the kingdom would in no sense begin before the occurrence of the messianic judgment.

Weiss recognizes that the synoptic gospels in their present form contain some passages that represent Jesus as teaching that the kingdom had in a certain sense already begun, and was passing through a period of development that would culminate in the messianic judgment. Some of these passages, for example the parable of the tares, Weiss excises, regarding them as erroneously ascribed to Jesus by the compilers of the gospels. Others he so interprets as to eliminate from them the teaching they have ordinarily been supposed to contain. Still others he explains as hyperbolic utterances in which Jesus, in moments of special spiritual exhilaration, spoke of future occurrences as though already present.

Weiss maintains that Jesus' ethical teachings were greatly influenced

by his all-absorbing interest in the approaching messianic judgment, and discusses them at some length from this standpoint. He argues that Jesus did not give them in a form adapted to a long and peacefully developing civilization. The injunctions to sell all, to deny one's self, to give to him that asks, to love one's enemies, are all injunctions that can be obeyed only under the pressure of some great and unusual motive like the consciousness of an impending messianic judgment, and it was only because Jesus thought the messianic judgment was impending that he gave them. He had the making of a great ethical teacher in him, and might have founded a great system of ethics had he not heard the messianic call in the Jordan valley (p. 145).

Whatever be one's opinion of the author's main contention, he will find in the book many valuable exegetical suggestions and a wholesome emphasis of the reality of Jesus' religious experience.

There are five notes appended, of which one on the "Son of man" and another on the "righteousness of God" are of special interest.

EDWARD I. BOSWORTH.

OBERLIN THEOLOGICAL SEMINARY.

EIN NEUES EVANGELIUMFRAGMENT. Von ADOLF JACOBY. Mit vier Tafeln in Lichtdruck. Strassburg: Trübner, 1900. Pp. 55. M. 4.

TEXT and translation of two early Christian documents appear for the first time in this little book, and to this extent its contents possess the interest and importance of novelty. The first of these consists of a series of Coptic gospel fragments, unfortunately much mutilated. Excellent facsimile reproductions of these fragments are appended to the volume. Of the value of this work upon the Coptic side, Coptic scholars have already pronounced rather unfavorably. The second document is a prayer to Christ in Greek, preserved almost complete in a single Gizeh Museum papyrus, No. 10263. The editor publishes this interesting piece from a transcription made by Reitzenstein, supplemented by some notes contributed by B. P. Grenfell. While in Cairo a year ago I made a somewhat careful transcript of the same papyrus, a peculiarly difficult one of the fourth or fifth century. After *ὁ σταυρωθείς* I should read *ἐπὶ τοῦ παναγ[ίου ξύ]λου* for Jacoby's lacuna at the beginning of l. 4, and in l. 8 for his *ἐν τοῖς πιφνοῖς τῶν ἀνέμων* I have *ἐν τοῖς πτέρνοις τῶν ἀνέμων*. The editor seems unaware of Mr.